

When this was written Brother Haskins was conducting a meeting in Morrellville with good crowds for a start.

Brother Shively writes: The meeting at Turlock closed March 12, after two weeks duration. Congregations were large and attentive throughout. Eight precious souls were made willing to accept Christ and not a few others are seriously counting the cost. Good will still be done in Jesus' name. This congregation is in the revival mood all the time, and God is blessing His people and their efforts.

Following are two items taken from the *Meyersdale Commercial*:

President E. H. Vaughan, Ph. D., D. D., lectured in the M. E. church, Friday evening to a small, but select and appreciative audience. The subject of the Doctor's lecture was "The Problems of the Great West." The comment made by all who listened to the eloquent orator was that we have not lately been treated to such a rare entertainment from the platform. One who delights in close analyses, and exquisite English, was offered an unusual opportunity. Dr. Vaughan was the guest of Dr. J. C. Mackey, who is an honorary graduate of Soule College, over which Doctor Vaughan presides.

Before our next issue Rev. Dr. Mackey and family will have removed to Salisbury. While here he has made many friends, and he is popular with all classes of our people. After April 1st, in connection with his work in his new charge at Salisbury, he will devote considerable time to the affairs of Ashland University, which will in all probability reopen September 1st. Rev. Dr. Mackey has been elected president of the University and upon him will devolve the great work of building it up and making it a power in the church. We think he is preeminently fitted for this and we expect to hear of good work there under his efficient, wise and energetic management. We will miss him greatly, but wish him unlimited success in his undertakings.

The Triumphant Life

The following from the *Christian Advocate* New York, is so full of good, rich things, comforting and precious truths, that we give it entire without comment:

The Christian life is the triumphant life. He whose life is "hid with Christ in God" finds in that unique relationship the assurance of victory over the adversary of his soul, in the midst of even the most unfavorable conditions. There is triumph in adversity, in temptation, in disappointment, in bereavement, in physical suffering. Many a saint of God has learned that though "many are the afflictions of the righteous, the Lord delivereth him out of them all." Many a saint of God has been bowed down under the heavy load of affliction, and has said, "It is good for me that I have been afflicted, that I might learn Thy statutes." Many a saint of God, like the divine Lord Himself, has prayed the Father in awful agony of spirit: "If it be possible, let this cup pass from me," and then, with all-concerning heroism has said, "Nevertheless, not as I will, but as Thou wilt."

The philosophy of suffering is easily understood by the consecrated soul. He knows that to withstand temptation, to meet sorrow with fortitude, to rise serenely above disappointment, to respond cheerfully to appeals for his sympathy—all these and similar experiences stamp the life with a truer manhood, develop a higher type of character, and transform him more and more into a ho-

ly temple in which the Spirit of God may dwell.

The amount of temptation—we need its trials and testings, and from the wrestling there with the adversary we come forth all the stronger. The Garden of Gethsemane—God knows that it is good for His child to spend the night there in prayer and struggle, and that the victory of the garden makes possible the victory of the cross and of the tomb. The cross of Calvary! awful cross!—how we shrink from it! Yet it has its lesson and its purpose, and all upon whom it is laid in the providence of the good Father, should rejoice that here, even here, their faith may achieve its greatest victories and be crowned with the imperishable laurel of divine commendation.

Read the record of history, and see how great have been the victories that men and women have won in the battle of life, in spite of physical embarrassments and infirmities. The record is marvelous. Many of the world's highest and noblest deeds have been wrought under the consecrating touch of suffering. Many a man has wrestled and struggled with his weak and unwilling body, and has performed deeds that are the marvel of mankind. The physical man has been compelled to obey the behests of the intellectual or the spiritual. Many of the sweetest songs on earth have been wrested from hearts that were heavy with sorrow. Many of the richest products of human genius have been wrought out by men who were "stricken, smitten of God and afflicted." God has often "chosen the weak things of the world to confound the things which are mighty."

If men and women can become "more than conquerors" over their physical infirmities; if they can gain such mastery over the weak bodies in which they live, and compel them to be obedient to an imperious will, an energized intellect, or a performance of deeds of beneficence for humanity as a divine call, why should not they become triumphant over the afflictions of the soul? why should they "rejoice in tribulations also?" why should they not transform the sufferings, sorrows, vexations, and disappointments of this life into wings of eagles, upon which to mount up to the very gates of the eternal city? They should! They do! Every day we meet persons who bear heavy burdens and upon whom the rod of affliction has been laid, who, nevertheless, rejoice that they have been found worthy to suffer. Every day we meet persons, who, having been thrust into the furnace of sorrow, have come forth singing praises to God for His marvelous goodness to the children of men. Every day we meet persons weighed down with disappointment and vexation, and yet who bear these things with a calm serenity that comes only from unfaltering trust in the unfailing and eternal goodness of the divine Father. Every day we meet persons who, though their own hearts are burdened and bleeding, are a constant inspiration to many, and a cheering light to those who sit in darkness. These are all among those who

look forward with full assurance of faith to the final turning of all their sorrow into joy, and of their mourning and heaviness of spirit into gladness and ineffable bliss before the throne of God.

In the case of the physical infirmities the conquering force is an unyielding purpose, a commanding intellect, or an aroused conscience. In the other case the conquering force is still more potent, being antecedent to and productive of the other—it is the power of faith, a sturdy and satisfying confidence in "the Father of mercies and the God of all comfort."

A New Standard

St. Paul (Phil. 3:9) disclaims only that fancied moral excellence which was attained through his scrupulous obedience to the Mosaic law. Touching the law he was blameless. But a new standard had been disclosed when Jesus Christ was revealed as his personal Saviour. He is now required to love God the Father and the Redeemer with all his heart. This perfect love is the principle of perfect holiness. This was a personal quality of the great apostle, springing from his own love to Christ, inspired in his heart by the Holy Spirit. Hence "the righteousness which is through the faith of [in] Christ" is a property imparted and not imputed, intrinsic and not extraneous, put in and not put on. It is inwrought in the believer by the Sanctifier. It is now as much an essential and inherent element of his character as sin was before he was wholly sanctified through faith in the all-cleansing blood.

Therefore we are perfect in Christ only as we are perfected in love and purity. All other Christian perfection is imaginary and illusory, a sham and a cheat. How repugnant to the gospel of purity is the doctrine that we may live—yea, must live—all our days with hearts polluted to the very core, yet covered with the robe of the Savior's righteousness! The atonement in the work of justification does cover the past sins of the penitent believer from the eye of infinite justice; but in entire sanctification it cleanses the heart of the perfect believer from all unrighteousness. Inasmuch as Christ is the cause of this inwrought righteousness, it is Christ's, and it can never be the meritorious possession of the believer. But so far as I have freely chosen to have this work wrought, it is "mine own righteousness," and it will be graciously recognized as such and rewarded by the final Judge (Psalm 18:20; Matt. 6:4; Acts 10:4; I John 3:22.)—*Daniel Steele, D. D.*

The exercise of patience involves a continual practice of the presence of God; for we may be come upon at any moment for an almost heroic display of good temper, and it is a short road to unselfishness, for nothing is left to self; all that seems to belong most intimately to self, to be self's private property, such as time, home, and rest, are invaded by these continual trials of patience.—*Frederic W. Faber.*